THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

No. 47, Vol. XXXVIII. Monday, November 20, 1876. Price One Penny.

MORMONISM FROM A MORMON POINT OF VIEW.

By Sir D. Wedderburn.

During a recent visit to Salt Lake City I happened to ask one of the leading Mormons what works, in addition to the Book of Mormon, would give me a fair idea of the religious doctrines professed by the Latter-day Saints and of their history, as they themselves desire to have it told. The gentleman addressed most kindly offered for my acceptance several books, among which were Pamphlets by Orson Pratt, one of the Twelve Apostles of the Church, the Key to the Science of Theology by Parley P. Pratt, and the Rise, Progress, and Travels of the Church of Jesus Christ of Latter-day Saints, by President George A. Smith.

So far as religious tenets are concerned, the authority of the works mentioned may doubtless be accepted as final. With regard to the historical portion of the subject it is different, and here a certain allowance must be made for the bias of a religious partisan; but it is not the less interesting to read this brief, but stirring history, as it is told by those who played a prominent part in its events. Having studied these books, I shall endeavor to give a short account of Mormonism, as it is described by the Mormons themselves, and as it appears to myself, being personally little predisposed to regard it favorably, but convinced that its case has seldom been fairly stated to the public.

A certain practical importance attaches at present to the subject, for the future position of Mormonism in the Union is among the many difficult political problems now offering themselves for solution in the United States of America. It presents indeed, upon a small scale, a similar difficulty to that caused by the existence of slavery in the Southern States: as to how far it is possible to maintain political federation between communities differing essentially in their social institutions. The American Constitution is wonderfully elastic, but it has proved impossible to retain slaveholding States permanently within its limits. Is its elasticity sufficient to admit into the Union a State which would legalise

polygamy? Hitherto, a negative answer has been given by Congress to this question, and the claims of Utah Territory to become a State have been urged in vain; but the steady increase of population and wealth is constantly strengthening those claims, and they cannot much longer be ignored. The fourth unsuccessful attempt to obtain admission as a State of the Union was made in 1872, when the population of Utah already exceeded that of Nevada and Nebraska combined) at the date of their admission), being upwards of 105,000; and a memorial to Congress was adopted, praying for admission into the Union as a Sovereign State. The Constitution then proposed for the State, which was to bear the name of Deseret, was approved by the people of the Territory, with only 368 dissentient votes; it provided for women's suffrage, and minority representation.

The admission of Nevada, Nebraska, and Colorado, all of them neighboring Territories with inferior population to Utah, appears to justify the assertion of the Mormons, that the unpopularity of their religion was the sole cause of their exclusion. Had Deseret been created a Sovereign State in 1872, the controversy as to polygamy might have entered upon a new and critical phase, as the State Legislature would doubtless have claimed the right to legalise plurality of wives within its own jurisdiction. (!) No such right can be claimed by the existing Legislature of Utah, whose powers are restricted by the provisions of the Act of 1850, to which the Territory owes its political existence. All laws of the Territorial Legislature must have the sanction of the Governor (who is appointed by the President of the United States), and are passed subject to the approval of Congress. The Judges of the Territorial Supreme Court are also appointed by the President, so that the control of the Federal authorities is complete over all departments in the Territory, and it is natural that the Mormon community should aspire to a more independent position. It is questionable, however, whether independence would not prove a disadvantage to the Mormons, as tending to bring them into direct collision with popular feeling, which has always been more or less hostile to them throughout the Union, while the Federal authorities have acted a friendly part. During seventeen sessions of the Utah Legislative Assembly, the power of disapproval has only once been exercised by Congress, and then (as might have been expected) in relation to the law of marriage.(1.) The Washington Government has afforded protection to the Mormons against local officers and judges, President Grant, in particular, having recently braved considerable unpopularity by removing the Chief Justice of the Supreme Court of Utah for "arbitrary and illegal conduct" in his dealings with the Latter-day Saints. Again, a few years ago the United States officials in Utah set at naught the Territorial law under which jurors were selected and summoned, rejecting those who professed their belief in Mormon doctrines. Where the value at issue exceeds $1,000, an appeal lies to the Supreme Court of the United States, and a case tried by a packed jury, and given against the municipal officers of Salt Lake City, was accordingly appealed. The unanimous decision of the Supreme Court at Washington was, that the jury had not been legally impanelled, and the judgment of the Utah court was reversed. Great rejoicing was caused at Salt Lake City by this decision in the Engelbrecht case, as proving that the inhabitants of Territories had rights in common with their countrymen, and that there was justice in the United States even for the professors of a very unpopular religion.

It may appear strange that in the freest of lands, and in the latter half of the nineteenth century, a legal doubt should have existed as to whether civil disabilities were attached to any form of religious opinion; but it must be remembered that the evidence of an atheist was very recently rejected in an English court of justice, and the Legislature of North Carolina expelled last year a member, because he conscientiously declared his disbelief in the existence of a God. The fact is that, even in Protestant countries, complete religious toleration is limited to certain recognized persua-

sions, so that feeble and unpopular sects have still to unite in claiming for themselves the same liberty of conscience which has been conceded to all numerous and powerful dissenting bodies. Science now demands from theology absolute and unconditional freedom, and the day can hardly be far distant when theological heterodoxy will cease to involve any civil penalties in a free country. At present the Mormon refugees of the Rocky Mountains demand only that amount of civil and religious liberty which the Constitution professes to guarantee to every American citizen, and which the Pilgrim Fathers found for themselves "on the wild New England shore." They complain that their enemies have told their story, that their own statements have been ignored, and that no credit has been given to them for an honest attempt, in these latter days, to put in practice the doctrines of the early Christian Church. Even their enemies will hardly deny that they displayed faith, courage, and endurance, when they resolved, after being expelled from one settlement after another, to plunge into the unknown wilderness, and to found a new Zion beyond the existing limits of the United States. These qualities have triumphed over great physical difficulties, and a stranger is astonished at the prosperity which Mormon industry has produced. A carefully organized system of irrigation has converted a barren desert into a productive garden, and has had the remarkable effect of raising the permanent level of the lake ten feet higher than it was in 1850. Every requirement of the religious community is abundantly supplied by contributions, assessed and collected upon voluntary principles. Besides the immense new Tabernacle, a Temple is now in course of construction, almost Egyptian in its massive grandeur, towards which all the faithful contribute, those who cannot afford money giving their labor. The Indians in Utah have been conciliated by the humane policy of feeding, clothing, and teaching, instead of fighting them. The old accusations of violence and cruelty towards Gentile emigrants, or Mormon deserters, if not altogether disproved, have at least been lived down in recent times, and the existence of a military camp near Salt Lake City is now, probably, more unnecessary than it would be at any other town west of the Rocky Mountains. In order to appreciate the tranquility, sobriety, and steady industry of Deseret (as the Mormons prefer to name their country,) it may be contrasted with Nevada, an adjoining State almost identical with Deseret as to soil, climate, and mineral products. The so-called Silver State stands now pre-eminent in the Union for its turbulent manners, for the number of its liquor shops, and as being the only State which legalizes public gambling. Of course Nevada is merely passing through a certain rude stage of her existence, just as California has done before her, and she, too, will one day set her house in order; the remarkable point is that Utah should, alone among the young communities of the far west, have altogether escaped such a condition of things. To many persons this will appear to be sufficiently explained by the fact that the Mormons both preach and practice habits of extreme temperance, almost amounting to total abstinence from every sort of stimulant.

Considerable hostility undoubtedly exists between the Mormons and some of their Gentile fellow-residents; this is greatly due to the bitter attacks of certain local newspapers upon the Latter-day Saints, and upon those who show them any favor. When I was in Salt Lake City, the Governor of Utah Territory was very severely assailed for his alleged partiality towards the Mormons, and a grim hope was at the same time expressed that Mr. Brigham Young might shortly take the place merited by him "at the only fireside, which we know of, large enough to accommodate him and the whole of his family." That such expressions are publicly used in speaking of a man whom the great bulk of the community regard as an inspired Prophet, is a sufficient proof that no terrorism is now exercised against dissenters from the dominant Church of Utah. To a stranger like myself, desirous of understanding as far as possible the tenets of their faith, a frank and

friendly reception was accorded by such of the Mormon leaders as I had an opportunity of visiting. Every explanation asked for was at once afforded, but I do not feel justified in mentioning names, or in repeating any private conversation, although it was probably not intended to be confidential. A passing stranger can only see the external surface of society, and in this respect there is nothing very remarkable in Salt Lake City. The parlour of a flourishing Mormon householder does not differ much in appearance from that of an Englishman, who happens to have a numerous family, with a large proportion of sisters or daughters. A new and somewhat startling sensation is, however, experienced during the ceremony of introduction on first hearing the words: "Now, Sir, let me introduce you to another of my wives." The strangeness of these words mainly consists in the very fact that they are uttered, not by a dark-skinned barbarian, but by a gentleman answering to the description of the English soldiers given by Le Conscrit de 1813: "blancs, bien rasés, comme de bons bourgeois," (2)—and in a room with all the familiar surroundings of civilized domestic life. The public worship of the Church of Jesus Christ of Latter-day Saints, as the Mormons invariably designate their own sect, is conducted with great simplicity, very much as it is in an English dissenting chapel, and the preponderance of ladies is by no means greater than that to which we are accustomed in places of worship generally. The only marked peculiarity is the administration of the Lord's Supper in water instead of wine, and of this sacrament it appears to be customary for all the faithful present to partake, old and young alike. The hymns are sung by a mixed choir of young men and women, and addresses are delivered by eminent Mormon Elders. When I was present the speakers were Mr. Daniel H. Wells, mayor of Salt Lake City, and Mr. Cannon, brother of the delegate from Utah Territory to Congress. All religious argument was based upon the authority of the Bible, to which the Mormon revelations claim to be *additional*, but in no sense *contrary*. Various Mormon doctrines were touched upon, and special allusions were made to the persecutions undergone by the Saints in past times, and to those which appeared to menace them in the future. Although not yet half a century old, the Church of Jesus Christ of Latter-day Saints has passed through a baptism of fire, and living men can speak with mingled pride and sorrow of personal friends who died as martyrs to their religious faith. Thirty years ago, Nauvoo in Illinois was a Mormon settlement, almost equal in population and prosperity to Salt Lake City at the present day; those who witnessed its total destruction can hardly be considered idle alarmists, when they allude to the possibility of trials yet to come. The tone of the speakers was thoroughly practical, exhorting to industry and sobriety, to abstinence from all stimulants, including tobacco, coffee, and tea, and to the cultivation of all the useful arts, "even those of war, if necessary to the safety of our community." These exhortations were mainly addressed to the juniors present, a saving clause being inserted for those seniors who had borne the burden and heat of the evil days, and who, having now established this mountain refuge for the Saints, might require to "solace decaying nature" with an occasional narcotic. The addresses breathed a tolerant and rational spirit, the doctrines inculcated were simply those of a charitable form of Christianity, and there was no mention of that peculiar domestic institution which sums up in the minds of so many all notions connected with Mormonism.

1. This must be an error, inasmuch as no law in regard to marriage ever was passed by the Legislature, none could be annulled.

2. Fair, clean shaved, like unto other people.

[TO BE CONTINUED.]

A toper stood in front of the Franklin Type Foundry the other day, spelling out the sign as follows: "Franklin Type, f-o-u-n, foun, d-r-y, dry. That's jes' my condish'n. I'm that sort of a type myself—foun' dry."

UTAH A SHINING EXAMPLE.

Utah is a shining example of what may be accomplished in reclaiming the *waste places*, where twenty-five years since the wild Indian pitched his wickiup in the vast field of sage brush by the salt shores of America's dead sea, now a fair city stands, with 25,000 inhabitants, where every lot is an orchard and every front yard "a bower of roses by Beademeer's stream."

So, too, throughout the Territory, from Idaho to Arizona, are scattered picturesque cities, villages, and settlements, refreshing oases in the desert land.

Whatever mismanagement may be attributed to the Mormons, however much we may differ with the tenets of their faith, we *must* respect their wisdom and foresight in planting trees wherever opportunity presented, and in their praiseworthy and indefatigable labors both in agriculture and in horticulture. Well may they boast that they have caused *the desert to blossom as the rose.*

Two noble instances of the success attending well directed effort, (not however entirely in connection with Utah) at present occur to my mind. One is the beautiful little town of St. Thomas, as well as the Indian reservation at West Point, on the "Muddy" river, 450 miles south of Salt Lake City, where cottonwoods hauled 250 miles from the Beaver dams in Utah, and transplanted, and whose royal shade is now enjoyed by many a pilgrim in that hot, south land, as he quaffs the sparkling product of her vineyards. The other is that beautiful oasis, on the Central Pacific railroad known as the "Humbolt House," where doubtless many of your readers have stopped for meals on their trips to San Francisco and the Golden Gate.

Aside from the pecuniary aspects, every man and woman too, of culture and refinement should take an interest in this grand subject, for this if nothing else (so beautifully expressed in the words of another)—"a thing of beauty is a joy forever."—*Hon. S. F. Nuckols.*

DANGER AHEAD.

The prospects for an extremely critical period in our nation's history, at an early day, are, in view of the recent status of the political atmosphere, very strong. It has seldom, if ever, been the case that wise heads in both parties looked forward with such dread to the struggle which takes place every four years, as they do now; for, whatever be the issue, the "look beyond" is dark and unpromising. To complicate matters, there is no probability of either party, as during the past sixteen years, achieving such a triumph as effectually quiets and subdues the opposition; on the contrary, the prospects are very favorable for no election at all by the electoral college, which would place the result in the hands of the present minority, by going to the House of Representatives for determination; as this has not been the case for many years, and never the case when the conflict was so nearly sectional as at present, it will, to a certain extent, have the aspect of a social revolution at least. But there is even a greater danger than this to be dreaded. The Senate and House met in joint convention for counting the electoral votes; the Senate is Republican and the House Democratic; either can stubbornly refuse to count the vote of any State, and no vote can be counted under such circumstances; thus the House, supposing Tilden to lack three votes of an election or to be two votes behind Hayes—could throw out the vote of Colorado on some technicality pertaining to its organization, admission or election, which would give their candidate a majority of one. The Senate would then, of course, object to the counting of the vote of some Democratic State to offset the loss of the one thrown out by the House; this kind of thing might

be kept up till confusion reigned supreme, and nothing could be done. On the other hand, should Tilden have a small majority, it would be an easy matter for the Republican Senators to find some fault with the manner in which the election was conducted in some Southern State, such as intimidation of colored voters, etc., and thus reduce a majority for the Democratic, to a majority for the Republican candidate, with results doubtless identical with those previously indicated. So that, it would appear, there is less to fear in the event of the election going to the House, as will doubtless be the case in either candidate having a small majority.

Leading Democrats are already arranging for this, as appears by dispatches recently received, the plan being to withdraw from the contest in South Carolina, where the Republicans are largely in the majorlty, and refuse to count the vote of that State in February next, when the joint convention takes place, on the gronnd of illegality. Some Senators were wise enough to foresee possible difficulty in relation to this matter, during the session of Congress of two years ago, when Senator Morton declared that the danger ahead was not fully realized, and that, unless some remedial provision were adopted, this was "the rock upon which we would split." The last session of the House also adopted some rules, for the government of joint conventions, but the Senate failed to concur; so it would appear that the obstructions in the path of the political progress of the country have at last assumed such proportions as to become formidable indeed. We have but a short timo to wait to witness what will likely prove to be, (stating the case very mildly,) political excitement running at flood tide, from whith Utah has a fair prospect of being comparatively free.—*Deseret News.*

LOGAN CITY, CAPITAL OF CACHE COUNTY, UTAH.

The city of Logan has made excellent progress in her material interests during the last five years, evidences of increased thrift, energy and enterprise being abundant. Most of the notable improvements were described a few months since, in articles published in the *News* at that time, but matters then in progress have since been further developed.

The Tabernacle, a building of magnificent proportions and of symmetrical architectural style, is approaching completion, the walls being up to the square, the working men being now engaged in putting the roof on, and it is anticipated it will be covered in, inside of a month from date. It is 126 feet 6 inches long by 66 feet 6 inches wide, besides the vestry, which is 22 feet by 20 feet, but the proportions have already been published. It is estimated that it will cost $150,000—and it will be second, in beauty of design and adaptability for the purpose for which it is intended, to no other building now existing, of the same kind, in the Territory, so far as we are aware. It will stand as a monument to the public spiritedness, liberality and energy of the people of Logan City and of the adjacent settlements of Cache Valley who have contributed to its erection. It is an evidence of what can be produced, by the genuine capital of every community—the brain, bone and muscle of the people, the amount of cash used in the good work being exceedingly limited. The ladies have not been behind in the matter, having donated, as a body, something over $1,000 in the products of their handiwork, and the individual donations have ranged, in amounts, from $50 to $1,000.

The principle of co-operation is having a steady growth in that northern community, and a continuation of progress in that direction will, in a few years, place the people in a comparatively independent position. The United Order Manufacturing and Building Association have added recently to their stock of machinery, and consequently to their facilities for increasing the quantity and variety of productions, being now in a position not only to manufacture sash, doors, blinds, mouldings, flooring and all other articles of woodwork in the

building line, but also furniture of a very excellent quality, and all from the timbers taken from the adjacent cañons. The most beautiful furniture is produced from cedar, which abounds, in large timbers, in Logan Cañon. This wood readily receives a fine polish, and its variegated colors, from deep red to almost white, gives it a very fine appearance.

The walls of the new Woolen Mills are up to the square. The main building is 100 feet by 30 feet, and a story and a half high. The necessary machinery is expected soon to arrive, and it is anticipated the mills will be in working order in time for next season's wool clip.

The United Order Foundry, and Machine and Wagon Manufacturing Company is developing into one of the most substantial and useful home-producing institutions in that part of Utah. Between 8,000 and 9,000 pounds of castings have lately been turned out by the foundry department, and they are as clean and good as could be desired, and the business of the whole is increasing to such an extent that the premises, which are already large, will soon have to be extended.

Under the direction of Elder Brigham Young, Jun., President of that Stake of Zion, the Presiding Bishop of the county, William B. Preston, and the other Bishops and officers under their jurisdiction, matters temporal are in a generally promising condition, and the people, as a rule, feel well spiritually, and are disposed to sustain the work of building up Zion.—*Deseret News.*

FREE-SPOKEN CLERGYMEN.

A DIVERSITY OF OPINION AMONG METHODISTS.

The Rev. John Johns, minister of the Methodist church in West 34th Street, read, before the Methodist ministers' meeting an essay upon "The Lessons Deducible from the late Hippodrome Revival." He paid a high tribute to the popular preacher, who, fifteen years ago, expounded Scripture to a colored boy in a little cabin by the light of a tallow candle, and whose earnestness and simplicity later in life drew tens of thousands to the Hippodrome. "Moody," the speaker said, "is free from church cares; he has the divine spirit in him; the people like him because he tells home truths in plain and passionate words." The speaker continued: "How can we best imitate him? When we look around we see plenty of fine churches from which the poor are shut out, and we see one lady singer paid $3,000 and given a carriage and hotel expenses to do, what? What the ministers ought to do—teach the people to pray to God. This may be religion, but it certainly is not Christianity. [Applause.] Build plain churches, free to all; let the rich not be ashamed to go to the same house of worship with the poor, and let the rich go and help the poor and afflicted. I hear enough of the cant and the whining condescension with which an up-town minister announces that on certain evenings the poor may sit gratis in the pews of the rich. We have enough of Gospel clap-trap and trickery, the present of the Gospel tent for example.

As the prolonged applause under which Mr. Johns took his seat was subsiding, the Reverend William Lloyd arose, saying that there is just as much humbug in the Methodist church as in any other. The poor are virtually excluded as much in Methodist places of worship as in those of other denominations. It is patent that their financial difficulties are paramount, and it would be a glorious thing if one-third of the Methodist churches could be sold to pay the debts of the other two thirds. [Applause.] Since his connection with the Hippodrome he, a Methodist minister, had entered upon a higher religious life, and whoever sneered at the Rev. Stephen H. Tyng, did not know him.

Mr. Johns deprecated any personal aspersion, but could not refrain from asking why the evangelists of the Gospel tent did not go down to the battery, where their help was much wanted. Why did they pitch it on the grounds of a wealthy neighborhood and draw the congregations from the many neighboring churches?—*N. Y. Sun.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 20, 1876.

"CULLINGS WITH COMMENTS."

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HER MAJESTY THE QUEEN ON SUNDAY HARVESTING.

On Sunday afternoon (Oct. 29th) her Majesty, accompanied by the Princess Beatrice, drove to Lochnagar Distillery, and paid a visit to Mr. Begg. From continuous wet the weather had on the previous day cleared up, and changed to bright sunshine. The Queen, after a short stay at Lochnagar Farm, continued her drive by way of Balnacroft, and remained for some time beside a field of oats belonging to Mr. Begg, where about 50 men and women were actively at work binding in stooks, grain which had been spread out to dry on the Saturday. It was quite dry on Sunday, and the people in the district turned out, and with willing hands had the whole field bound and stooked by evening, part of the operation being conducted by moonlight. Before leaving her Majesty signified to Mr. Begg her opinion that the work was one of necessity. In this she differs from some Scotch clergymen, who on Sunday and on the Sunday previous denounced from the pulpit the practice of Sunday harvesting as a violation of the sanctity of the Sabbath.—*Standard, Nov* 1.

Her Majesty spoke like a sensible woman, more particularly as she seemed to be paying a friendly visit which involved labor on the part of her attendants, etc., which was probably not altogether a matter of necessity. It is presumed the clergy of Scotland are something like some of the ancient priests, who "strained at a gnat and swallowed a camel."

A BRITISH GOVERNOR-GENERAL ON THE "INDIAN QUESTION."

"I have now seen the Indians," observes his Excellency, "in all phases of their existence, from the half naked savage, perched like a bird of prey in a red blanket upon a rock trying to catch his miserable dinner of fish, to the neat Indian maidens in Mr. Duncan's school at Metlakatlah, as modest and as well dressed as any clergyman's daughter in an English parish, or to the shrewd horse-riding Siwash of the Tompson Valley, with his racers in training for the Ashcroft Stakes, and as proud of his stackyard and turnip-field as a British squire. In his first condition it is evident that he is scarcely a producer or a consumer; in his second he is eminently both; and in proportion as he can be raised to the higher level of civilization will be the degree to which he will contribute to the vital energies of the province. What you want are not resources, but human beings to develop them. Raise your 300,000 Indians to the level Mr. Duncan has taught us they can be brought, and consider what an enormous amount of vital power you will have added to your present strength." This is a lesson worthy of being taught by a British Governor-General representing the Queen in the capital of Vancouver's Island, called after her Majesty's name, Victoria. It is worth repeating in the Old World

and the New. Who can say that an Irish nobleman, thus performing his viceregal functions on the north-eastern coast of the far Pacific Ocean, is not playing a truly statesmanlike and Christian part, and being one of the most beneficent agents of civilization?—*Northern Whig*—Belfast, Oct. 17.

Yes, it is worth repeating; at the same time it is an enunciation of ideas, which, under the direction of "President Brigham Young," have been measurably developed into practice and fact. The Indians have ever found in him a warm friend, and though that friendship may have been based in some measure upon an interpretation of prophecy, it does none the less credit to the heart of one who, in the colonization of Utah, always insisted that the rights of the Indians should be respected, a recognition which has preserved her colonies from destruction, and her people from serious harm. This course now blossoms and begins to bear fruit, in the baptism of many tribes, in their seeking and accepting the whites as their teachers of agriculture, and in their becoming *bona fide* citizens of the United States. All honor to those who have been pioneers in this great work, those who have at great expense and sacrifice quietly, yet persistently, labored for the solution of the Indian problem, I mean "President Brigham Young" and the colonists of Utah.

THE BISHOP OF GLOUCESTER ON INFIDELITY.

The Bishop of Gloucester and Bristol concluded his charge yesterday, at Stow-on-the-Wold, propounding this question, "If unbelief is now spreading silently and everywhere, how can it best be met by us in our general teaching?" He advised sympathy with doubters, and pointed out the necessity of recognizing that there are difficulties with regard to some points of Christian doctrine. The hard and dogmatic tone sometimes used towards doubters was equally to be avoided with superficial and conventional arguments, which make the undecided and alienated pass from the realm of doubt and difficulty into the still sadder realm of utter scepticism and unbelief. The bishop urged the clergy to avail themselves of the publications on Christian evidences of the Christian Knowledge Society, the Victoria Institute, and the Christian Evidence Society, and advised all to have a full, accurate, and critical knowledge of the Holy Scriptures.—*Standard, Nov.* 1.

Infidelity would be best met by demonstrating that the "Church of England" is the "Church of Jesus Christ," that its organization, ordinances, doctrines, Priesthood, and practice are in perfect harmony with that "Book" which they consider, hold, and teach as sacred, and which is said in faith to be "the pillar and ground of truth," reduce to consistency that saying uttered by "Chillingworth," "The Bible, and the Bible alone, is the religion of Protestants;" the best "Christian Evidence" would be outer and inner harmony with the New Testament, "Christian Knowledge," "Victoria Institute," and "Christian Evidence Society" to the contrary. "Why call ye me Lord, Lord, and do not the things which I say?" (Luke vi, 46.) Repentance, baptism, the Holy Ghost, restoration of the Priesthood, and revelation united, is the only panacea for this much dreaded condition of scepticism and unbelief.

GREAT INCREASE OF CRIME IN LANCASHIRE.

The Quarter Sessions for the Kirkdale division of Lancashire were opened yesterday. Mr. Edward Gibbon, chairman of the bench of magistrates, said the calendar was the heaviest one known since 1874. There were 109 prisoners for trial against 73 in the corresponding quarter of last year, and a large number of the offences were the result of the use of the knife. Such offences

called for stringent measures on the part of magistrates and those concerned in the administration of justice.—Major Leggatt, governor of the gaol, reported that the average daily number of prisoners for the past year was 376 males and 103 females, being an excess of 14 males and five females daily over the previous year.—*Standard, Nov.* 1.

Look after the schools, friend Gibbon, and insist that they shall be conservators of morality, sobriety, peace, and long-suffering under provocation, as well as institutions for the inculcation of the three Rs—"Reading, Riting, and Rithmetic." "To him that soweth righteousness shall be a sure reward," (Prov. xi, 18) for "Righteousness exalteth a nation, but sin is a reproach to any people." (Prov. xiv, 34.) H. W. N.

THE SEMI-ANNUAL LONDON CONFERENCE,

HELD AT HORN'S ASSEMBLY ROOMS, KENNINGTON PARK ROAD, KENNINGTON, LONDON, SUNDAY, NOV. 5, 1876.

Present on the Stand—Albert Carrington, Prest. of the European Mission; William Paxman, Prest. of, and A. O. Smoot, David K. Udall, E. Defreiz, and John H. Miles, Traveling Elders in the London Conference; Elders Lorenzo D. Young from the Leeds Conference, H. W. Naisbitt and Arta D. Young from the Liverpool Office.

10 a.m.

The meeting was called to order by Prest. William Paxman.

The choir sang — "The morning breaks, the shadows flee," etc.

Prayer by Elder J. H. Miles.

The choir sang—"Behold the mountain of the Lord," etc.

Prest. W. Paxman said he was pleased to meet his brethren and sisters in Conference, but would like to have seen them more punctual. He urged the necessity and blessings of being prompt in fulfilling all duties and requirements of the Gospel, none more so than in attention to our meetings, for in them we gather faith and strength to go through the week in our associations with strangers and unbelievers in the principles of the Gospel. He felt it was good to meet together to worship, and he was blessed in reflecting that to-day we have an Apostle of the Lord Jesus Christ with us. He asked God to inspire them this day with much of his Spirit.

Elder D. K. Udall was glad of the privilege of assembling ourselves together in the capacity that we meet in this day; felt also that it is a great privilege to bear a testimony to the everlasting Gospel, and to tell the inhabitants of the earth that we are living in an age when the God of heaven has established his kingdom on earth never more to be thrown down; spoke also upon the privileges and blessings of the Gospel, and said that if mankind would obey and live to the requirements, they would obtain them for themselves; bore testimony that the prophecy given by John in Rev. xiv, 6, had been fulfilled, the angel had come to earth and brought the everlasting Gospel; he had come to Joseph Smith, and that he (Joseph) had power conferred upon him, even the Priesthood of God, to preach the Gospel and administer in the ordinances thereof; referred the congregation to the 16th chap. of Mark, and the 2nd chap. of Daniel, also to the 3rd chap. of John, and the 2nd chap. of Acts, then in conclusion bore his testimony to the divine mission of the Prophet Joseph Smith, and of Prest. Brigham Young as being a Prophet, Seer, and Revelator from the Almighty.

Elder Lorenzo D. Young said he had listened with pleasure to the remarks that had been made, and when he reflected upon the principles of the Gospel, he had to ask himself whether he was doing as well as he ought to do; he wished to look within, day by

day, and see whether in all things he was in the line of his duty; said he was called to this mission but a few weeks ago, and he had not been used to public speaking, and now he realized he ought to have embraced the opportunities that he had had more than he had done, still it was his desire that he might have the Spirit, so that he could bear his testimony continually to this work, and that he might continue in faith and prayer not for himself only, but for all his brethren and sisters in the Gospel.

Elder A. O. Smoot said he felt very much pleased to have the opportunity of bearing his testimony to the restoration of the Gospel of Jesus Christ in this the 19th century, through Joseph Smith; also to bear record that it is the same which was taught by Jesus and his disciples, even the everlasting Gospel, which is without beginning of days or end of years; and although men may say that revelation is no more needed, that baptism is a non-essential, and that belief in Jesus Christ is all that was or is required, if they will read their Bible they will find in the 16th chap. of Mark, and the 6th chap. of Romans, that something more is required than mere belief; in conclusion, he urged upon his brethren and sisters to live their religion, so that they may retain the testimony they now have, and the Spirit of God to keep them in the path of duty and truth, even so, Amen.

Elder Arta D. Young next said—Beloved Saints, I am pleased to meet with you, and I feel it a great privilege to bear my testimony to the truth of this work; I know that we have embraced the Gospel of Jesus Christ, and if we live to its principles we shall be saved in the kingdom of our God. If we want celestial glory, we must live to celestial law, and as are the laws we live to, so shall be the glory we receive. He expressed his pleasure and thankfulness that he was born when the Gospel was on the earth; many have wished that they had lived in the days of Christ, yet if you tell them the same Gospel is now on the earth, with the same power, they will not receive it—if you tell them that men are in our midst with authority to teach what we shall do to be saved, they will not hear them. In conclusion, he bore testimony to the efficacy of the principles of the Gospel as revealed to Joseph Smith for the salvation of mankind.

Prest. Paxman—He had been glad to hear his brethren; said they are young men, and have not had much experience, but he knew that God had spoken through them, and their testimony is true.

The choir sang—"Israel, Israel, God is calling," etc.

Prayer by Elder William White.

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2 p.m.

The choir sang—"We'll sing the songs of Zion," etc.

Prayer by Elder E. Defriez.

The choir sang—"Again we meet around Thy board," etc.

The Sacrament was then administered by Elders C. Morton and W. White.

Elder A. O. Smoot then read the following semi-annual report, from June 1, 1876, to November 1, 1876: Branches in the London Conference, 25; Districts, 7; Elders, 140; Priests, 54; Teachers, 23; Deacons, 28; Members, 985; Total, 1230. During the same period there has been 11 deaths, 7 excommunicated, and 49 added by baptism; 84 persons have emigrated, of this number 16 were children under eight years of age, and 11 adults who were non-members, but who had friends in Utah.

Prest. W. Paxman then presented the following resolutions, which were unanimously supported:—

That we sustain Brigham Young as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world, also John W. Young and Daniel H. Wells as his counselors.

That we sustain the Priesthood as now organized in Zion.

That we sustain Albert Carrington as President of the European Mission, and of the Perpetual Emigration Fund,

That we sustain the Priesthood laboring under his directions.

That we sustain each other as Latter-day Saints by our faith, prayers, and good works.

Elder H. W. Naisbitt—My brethren,

sisters, and friends, I can say that it is with a good deal of satisfaction that I stand before a congregation in the metropolis of the British nation, and more so to stand before a people who profess to believe in the restoration of the Gospel in the day in which they live, and in speaking to them I desire to have the spirit of the Priesthood of the living God. There is quite a variety of opinions in the world in regard to this religion to which we belong, some think we are deceivers or deceived, and some have other ideas, but my experience is that the Latter-day Saints are not so easily imposed upon, neither do they receive anything unless it is that which cometh from on high. If we study mankind, we shall find that almost every one has a peculiar something in which they take pride, whether as individuals, as nations, or as differing religious sects and churches; we take pride in that which we have received and enjoyed. Spoke upon the organization of the Church as recorded in Ephesians and Corinthians, and as it is again organized in this our day, and of its restoration so as to prepare a way for the coming of the Son of God and the fulfillment of prophecy, that the end may come. Bore testimony to the Gospel as restored through Joseph Smith; said it is the same Gospel that was revealed in the meridian of time, and that it will produce the same results now that it did in the days of Christ; also spoke of his experience of 22 years in the Valleys of the Mountains, and strongly urged all the faithful Saints to gather to that place which has been appointed.

The choir sang an anthem—"Come unto me that labor and are heavy laden," etc.

Prayer by Elder Thomas Simmons.

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6 p.m.

The choir sang—"May we who know the joyful sound," etc.

Prayer by Elder Charles Morton.

The choir sang—"The Spirit of God like a fire is burning," etc.

Prest. Albert Carrington—Beloved Saints and Friends, It was designed in the providence of our Father in heaven, that in London, for the first time, I was permitted to meet in Conference, now more than eight years ago. I have been here several times since, and I always feel joyful to be with the Saints, although they are but a few in the midst of the large number that comprise this great city. In speaking to you this evening, I know that I must depend upon my Father in heaven to profit you. I had very similar thoughts in my youth in regard to preaching—men seemed to me to speak by their worldly wisdom; it is true that they petition our Father in heaven for his help, but yet at the same time they deny revelation, notwithstanding they have the New Testament, and can read that when Christ gave his disciples the commission to preach, he commanded them to tarry in Jerusalem until they were endowed with power from on high; although they had been with him, they could not go out to preach until they had the Holy Ghost, which should give unto them knowledge, take of the deep things of the Father, and bestow the same upon them. I should have thought that men would see this as they read, even in the times when darkness covers the whole earth. When the Gospel was revealed in our day to the Prophet Joseph, would you not have thought that Christendom would have gladly received it? But the hearts of men are the same to-day as they were in the days of Adam, and of Enoch, although the latter preached the principles of the Gospel to them for 350 years, yet it seems that only a small portion received it, just enough to form a city, so when the Son of God came, he was rejected by the learned and the haughty of his day; they thought they had the teaching of the ancient Prophets, and they did not want the teaching of the poor Nazarene, they scorned him, put him to death, and said, "Let his blood be upon us and upon our children." We still find this spirit in our day. The work in which we are engaged is not the work of Joseph Smith, or of Brigham Young, it is the work of our Father in heaven, it is the "strange act" that the Lord said he would bring to pass, even the "marvelous work and a wonder." I wish that our fellow-beings would do themselves the justice to learn who we, the Latter-day Saints, are. I testify, with my brethren, that

the Latter-day Saints are ahead of all people in the ways of righteousness. If a Latter-day Saint lives his religion, he lives above the laws of man, for the Gospel he has received is the perfect law of liberty. Those who walk in the path of truth and light the Devil hath no power to deceive, unless they so elect; there may be many who have done this both in Zion and in this land, but did you ever find one that was really a better man by such yielding? Nay, but probably a great deal worse. I have to ask my fellow-men, for their own sake, to listen to the Gospel. I have to ask my brethren and sisters who have received the Gospel, to hasten to the gathering place of Israel, to save every penny, and strain all their energies to that end, so they may learn and practice celestial law, that they may obtain celestial glory, and become heirs with Jesus Christ. I bear testimony to the restoration of the Gospel by an angel to Joseph Smith, in fulfillment of the prophecy of John the Revelator, and I pray that the Saints and the honest of every clime may obey its principles and gain celestial glory.

Prest. Paxman bore a strong testimony to the truth of those principles which had been taught by the speakers, and strongly urged upon his brethren and sisters to remember them, and also earnestly invited the strangers to investigate the principles of the Gospel, and to come and hear what the Almighty has to say to this generation. In passing out they would receive a tract called "The only way to be Saved," upon the cover of which they would find the addresses of the meeting places of the Latter-day Saints in London.

The choir sang an anthem—"Hark ten thousand voices cry," etc.

Benediction by Elder Arta D. Young.

WILLIAM PAXMAN, Prest. of Con.
EPHRAIM ADAMS, Clerk of Con.

CONCERT IN LONDON.—We had the pleasure of attending a very fine entertainment in Albion Hall, London Wall, London, on Monday evening, November 6th, the day following the Conference. A good deal of time and practice had been given to secure its success, the Conductor, Pianist, and all those who took part, seemed to vie with each other in their efforts to amuse and entertain—some of the little ones, especially, absolutely startled the audience by the resolution and vim they manifested. The length of the programme was objectionable, and only justified as an evidence that more desired to aid in the matter than time allowed, particularly as commencement was far past time announced. It is a good measure for the Latter-day Saints to try, when practicable, to make their own amusements, to aid in interesting each other by concerts, tableaux, dramatics, recitations, picnics, or other innocent recreation, and in this to interest our children, that they may have no disposition to seek in questionable directions the relaxation they need. It would also be advisable for concerts, recitations, etc., to cull more from our own publications and from our own songs, indulging with prudence in a little of the comic element, so that a good hearty ripple of laughter may wash the cobwebs from our feelings. Probably in the concert above mentioned there was too much of the sentimental; however, "True as the stars that are shining," it was very praiseworthy. May the London Saints have many such times, and may they in the midst of their amusements and meetings, use every laudable effort to transplant themselves to where their talents can be exercised for "the greatest good of the greatest number." The conductor (Mr. J. Adams), and his committee (Messrs. Bantock, Musgrave, and Adams), can well afford to repeat their concert, and with so good a pianist (Miss Owen), and so efficient a chairman (Mr. C. Morton), aided by the brethren and sisters of the choirs, who acquitted themselves so well, they can always count upon the patronage of the Saints. H. W. N.

To understand the world is wiser than to condemn it; to study the world is better than to shun it; to use the world is better than to abuse it; to make the world better lovelier and happier is the highest work of man.

MINUTES OF A DISTRICT MEETING

HELD IN SUNDERLAND, SUNDAY, NOV. 5, 1876.

Elders A. Galloway, Prest. of, and J. Robinson, Traveling Elder in, the Durham Conference, also many of the local Priesthood, were present.

Reports were presented by Elders T. Cox, Prest. of South Church Branch; Harrison, Prest. of Shields; Newton, Prest. of Newcastle; Barnes, Prest. of Haswell; Parish, Prest. of Sunderland; and Evans, Prest. of Middlesbro. The latter exhibited unmistakable evidences of vitality, having been organized less than a year, it now numbers 48 members, including officers. This is an evidence that an infusion of new blood is far preferable to the stereotyped condition of these Branches where the majority are old members, who, because of indifference in regard to gathering, have lost power over themselves, the Branches, and the world.

The speakers in the several services were—morning, Elder J. Robinson; afternoon, Elders McMillan, Newton, and Evans; and in the evening, Elders J. Robinson and A. Galloway.

Their remarks and testimony were very good, and no doubt adapted to their several congregations. It would have been pleasant to insert the report in full, but the brethren are aware that to do so we should have to exclude other items, which would throw the STAR behind with other manifestations of the increased interest in, and progress of, the work of God in the last days. Let the brethren continue to seek an increase of interest among the people during the present favorable season, bring all their forces into line of battle, contending earnestly for the faith (always) delivered to the Saints, so shall "the north give up" of those who shall be heirs of salvation; plain, pointed, direct testimony, with the written word which Christianity professes to revere, is the two-edged sword which by the power of the spirit is "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The signs of the times are favorable to Zion, even now "the mountains skip like rams, and the little hills like young sheep," for the measures adopted by the people of God, for their salvation and the salvation of their ancestors and posterity; the Elders and lay members of the Church can invite the nations, saying, "See, ye, when he lifteth up an ensign on the mountains." "How marvelous are thy works, Lord God Almighty."

H. W. N.

UTAH NEWS.

From the *Deseret News*:—

HOLDING ON.—By letter from Cache Valley, (Oct. 18th) we learn that the grasshoppers have made a considerable impression upon the minds of the inhabitants, to such an extent that they refuse longer to dispose of their grain at the trifling figures which have been almost the rule at sundry other times heretofore. The hoppers are doing some good, at least.

JUDGE TITUS DEAD.—Our many readers will be interested to learn, as stated in our dispatches, that John Titus, ex-Chief Justice of Arizona, and previously of this Territory, is dead. Judge Titus was an honorable man. He was one of the few Federal judges Utah has had, who would administer the law as he found it, not arrogating to himself the functions of the Legislature in addition to those of the Judiciary.

ELEVENTH WARD Y. M. M. I. A.—Last evening (Oct. 17th) the annual election of officers of the above association took place, when the following officers were re-elected: J. H. Felt, President; R. Morris, 1st vice president; G. Coulam,

2nd vice-president; C. Denney, secretary; J. B. Bean, assistant secretary; Henry Coulam, treasurer; E. N. Child, librarian, vice H. Cushing. The Association is in a very prosperous condition, having 88 members enrolled. They will meet from this date in the new Schoolhouse every Tuesday evening at 7 o'clock.

THE CITY SUSTAINED.—The *habeas corpus* case of Lewis Ordner, who had been imprisoned for non-payment of a fine imposed by Justice Pyper, for selling beer without license, was disposed of at 2 p.m. to day, (Oct. 18th). In summing up the merits and demerits of the case as presented by counsel and witnesses, Judge Schaefer alluded to the fact that the liquor question was a matter which had perplexed the municipal government of nearly every city in the Union, but no satisfactory solution had been reached. The experiment of light license fees had been tried, but this only resulted in expanding the traffic to almost unlimited proportions, increasing crime and vagrancy, and producing an overwhelming proportion of evil, with little or no beneficial results. On the other hand, exorbitant rates had been imposed, and earnest endeavors in the direction of controlling the traffic had boen made, with varied consequences. Salt Lake City had seen fit to adopt the latter policy; the Legislature had conferred the authority, and Congress had given its implied consent by not interposing its repeal. The Judge regretted that a special provision had not been made in behalf of druggists, whereby they might sell alcoholic liquors for medicinal purposes at a lower rate than the customary fee, but was powerless to regulate the matter himself. He therefore adjudged that the petitioner be remanded to the custody of the officers of the city. This ruling is all the more gratifying from the fact that Judge Schaefer has preferred to sit in judgment according to the law as he finds it, without warping it to suit any position he might be disposed to take, as has been the case with a number of his predecessors.

TEMPLE ROCK.—Three hundred and sixty car loads of granite rock, from the Cottonwood quarry, have already been delivered on the Temple Block during the present season, the freighting of which alone cost $7,200.

A SCRAP OF WINTER.—This morning (Oct. 20th) the city and surrounding country were clothed in the habilaments of Winter, a couple or more inches of snow having fallen during the night. It soon disappeared, however, as the day advanced, leaving the streets, previously well soaked with heavy rains, in a still more slushy and disagreeable condition.

SUNDAY SCHOOLS.—In Cache County there were twenty-two Sunday schools, five of which are in Logan. The aggregate enrollment is 2,700, and the average attendance 2,200. Elder Moses Thatcher is the County Superintendent, and Eder C. O. Card has the general superintendency of the five schools of Logan City. The Sunday school movement in that part of the Territory is flourishing.

Z. C. M. I.—At the adjourned regular meeting of the directors of Z. C. M. I., on Wednesday, (Oct. 18) H. B. Clawson was elected Superintendent of the Institution. At the adjourned meeting of the directors to-day (Oct. 23rd) Mr. Clawson resigned the position of Superintendent. His resignation was accepted, and H. S. Eldredge was elected Superintendent.

HIS LAST SPEECH.—The following authenticated extract from the last speech of the Prophet Joseph Smith to the people of Nauvoo, was handed to us by Elder A. P. Rockwood—"God has shown me things he never shewed me before; that is, that I have thousands of friends who never pretended friendship to me, while others have sought to crawl into my bosom because of my good feelings towards them, and are now vipers and seek my life. If they should take it they will pursue you; they will pursue you anyway. When you are obliged to fight, be sure you never stain your hands with the blood of women and children, and when your enemies call for quarter be sure to grant it, and then will you gain power with your enemies."